THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Aim at perfection in everything, though in most things it is unattainable; for those who aim at it and persevere will come much nearer to it than those whose laziness and despondency make them give it up as unattainable."*

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## PRIESTHOOD IS NOT PRIESTCRAFT.

THERE is a wide misunderstanding extant regarding the real meaning and office of Priesthood. It is a term used commonly among the Latter-day Saints; and, by many who are only partially familiar with the tenets of the faith, it is regarded as a signification of bondage. Misguided individuals, disciples of him who was cast down from heaven for disobedience, pretend to see in it something from which to escape. Especially is this found in communities where the Saints are settled in numbers. Where God's people assemble, there the evil one marshals his forces, for his mission is to oppose righteousness. These evil emissaries frequently approach the young people, saying: "Why don't you throw off the shackles of this Priesthood and be free men, not slaves?" By "free men, not slaves," has always meant with them, "dare to be immoral, unchaste, disobedient to parents, heady, lovers of pleasures more than lovers of God." One very prominent advocate of this sort of "freedom" has gone on record as favoring the introduction of the grog shop and the brothel as emancipating elements!

The Book of Mormon contains the history of a man named Korihor, who arose among the people of Zarahemla about a century before Christ, seeking to turn the faithful from their trust in the promised atonement. When brought to bar for the falsehoods he had told and the evil he had wrought, he faced the Chief Judge with impudent boldness, asserting with "great swelling words" that the priests and teachers were misleading the people by prom-

ising that a Savior of mankind should appear, and using this means to keep their brethren in bondage. Alma, the Chief Priest, patiently explained that the priests and teachers worked for their own living, never receiving anything for the work they performed in the church. But Korihor was obdurate. He could have known the facts. Indeed, Alma declared that he already knew them, but he sinned against a better knowledge. Finally, he asked for a "sign," as evil men are wont to do, and received it upon his own person, being stricken dumb. Thus brought to soberness, he explained the cause of his misconduct. He wrote: "I know that nothing save it were the power of God could bring this upon me; yea, and I also knew that there was a God. But behold, the devil hath deceived me; for he appeared unto me in the form of an angel, and said unto me, 'Go and reclaim this people' * * * and he taught me that which I should say. And I have taught his words; and I taught them because they were pleasing unto the carnal mind; and I taught them even until I had much success, insomuch that I verily believed that they were true." To believe that these men who advocate such hallowing means as the rum shop and the brothel to free the Saints from the power of the Priesthood, are inspired by the same mind as was Korihor, is to give them the benefit of the most charitable view possible. We know that the bugaboo which they fight is nowhere present except in their own misguided imaginations.

Ever since Lucifer and his hosts were cast down from heaven, he has attempted to imitate the things of God in order to deceive and destroy. From that source comes a form of priestly rule which is priestcraft, "a base counterfeit of the heavenly coin." All good gifts come from above, from the Father of lights. By that token all evil things come from below, from the author of darkness. Priesthood is from God and is exercised to bless mankind. Priestcraft is from the devil and exhibits itself in tyranny and oppression. It is a trick of the evil one, as in the case of Korihor, to represent his order as the genuine and God's as the spurious. But, whosoever will seek to know the truth need not be deceived.

Every assumption of priestly authority which cannot show its source in the Son of God is priestcraft. The Savior found it thriving when He began His ministry, among those who "bind heavy burdens, and grievous to be borne, and lay them on men's shoulders: but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues and greetings in the markets, and to be called of men, Rabbi." Addressing them, He said: "Ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation." (Matt. 23rd chap.) The Lord denounced those who pretended to priestly authority, and who, to gain in-

fluence and prestige, gave their alms publicly that they might be seen of men, and who prayed to be seen and heard of their fellows, that they might have glory of them. (Matt. 6th chap.)

After "Christianity" had been made the state religion of Rome, officers of the Church sought the high places for self-aggrandisement, making merchandise of the rights associated therewith, finally arrogating to themselves in the form of "councils" and "synods," the right of Church government which formerly had been exercised through the principle of common consent. But at this time, the lay members ceased to have a voice in their own government. The Church, raised to a place of dignity, soon assumed temporal powers, even interfering in matters of state. Dr. Mosheim declares that in the height of its power, the popes "carried their insolent pretensions so far as to give themselves out for lords of the universe, arbiters of the fate of kingdoms and empires, and supreme rulers over the kings and princes of the earth." All this is priestcraft. Priesthood rules by the spirit of love under all conditions; priestcraft rules through tyranny and oppression wherever possible.

Priesthood is the power and authority of God conferred upon men by which they may officiate in things pertaining to life and salvation; what they bind on earth being bound in heaven, and what they loose on earth being loosed in heaven. This authority is inseparably connected with the powers on high and cannot be exercised with the least degree of unrighteousness. It was conferred by the Father upon His Son, Jesus Christ, of which St. Paul testifies as follows: "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith in another place, Thou art a priest for ever after the order of Melchisedek. * * * Called of God an high priest after the order of Melchisedek." (Heb. 5: 5, 6, 10.) What is meant by the "order of Melchisedek" is made plain in a revelation to the Prophet Joseph Smith, speaking of those who are the church of the Firstborn, as follows: "And are priests of the Most High, after the order of Melchisedek, which was after the order of Enoch, which was after the order of the Only Begotten Son." (Doc. and Cov. 76: 57.) Further explanation of the association of Melchisedek with this Priesthood is given in the same volume, Sec. 107: "There are, in the church, two Priesthoods, namely, the Melchisedek and Aaronic (see Heb. 7: 11, 21), including the Levitical priesthood. Why the first is called the Melchisedek Priesthood is because Melchisedek was such a great High Priest. Before his day it was called *the Holy Priesthood, after the order of the Son of God*; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the Church, in ancient days, called that Priesthood after Melchisedek, or the Melchisedek Priesthood." (v. 1-4.)

As the time drew near when Jesus saw that His earthly mission

must soon end, and His little flock be left without His personal ministrations, He selected a leader in the person of the Apostle Peter and conferred upon him the authority to act in His stead, even the Holy Priesthood after the order of Melchisedek, saying, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16: 19.) This was a wonderful and far-reaching power to be given to a man in mortality, but Peter was restricted in its exercise to works of righteousness. As Jesus had ministered unto the poor, healed the sick, called sinners unto repentance, opening to them the doors of the heavenly kingdom; showing forth His love through patience, kindness, long-suffering and all good works, so was this office to be used by the Apostle. Let us observe in passing, that Peter did not take this honor unto himself (Heb. 5: 6), but was called of God even as Aaron.

In the year 1829, John the Baptist, who previously held the authority to prepare the way of the Lord and to baptize with water, appeared to Joseph Smith and Oliver Cowdery and conferred upon them authority equal with his own, using these words: "Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness." (Doc. and Cov. Sec. 13.) A month later, on the banks of the Susquehanna river, near Harmony, Pennsylvania, the Apostles Peter, James and John, who, in the dispensation of the meridian of time held the Priesthood of the Son of God after the order of Melchisedek, appeared to Joseph and Oliver and ordained them to the same office. Through the authority thus bestowed, others have been called and endowed with power to officiate in heavenly things and the kingdom of God is once more set in order on the earth. This binding and loosing power is directly allied with the heavens and is not limited by the scope of this earth's dominions. It is designed for the building up of the kingdom of God and not to be used in controlling earthly kingdoms until He comes whose right it is to rule in all the earth. When Pilate asked the Savior: "Art thou the king of the Jews?" He answered: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now my kingdom is not from hence." (John 18: 36.)

That the power of the Priesthood in the Church, over which our opponents are so much concerned, is not the terrible thing they imagine it to be, should be unmistakably established by the words of the Prophet Joseph Smith, written in 1839 from Liberty jail, Missouri, where he was held pending his trial on trumped-up

charges. The saints were being mobbed and driven from Missouri and a great deal of confusion prevailed. Some men who held the Priesthood did not know the limitations set upon their authority, but this message from the Prophet set them right. He said:

"Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—that the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man. * * * We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen. No power or influence can or ought to be maintained by virtue of the Priesthood only by persuasion, by long-suffering, by gentleness, and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile, reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death; let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (Doc. and Cov. Sec. 121.)

These words of the Prophet contain a plain exposition of what the Priesthood is, as had in the Church of Jesus Christ of Latter-day Saints. It was derived from God in the manner recognized and understood by the Church of old (Heb. 5:6), and has come down in unbroken succession in the accepted way (Acts 1: 23-36; 13: 3) from those who received it immediately from heavenly messengers. No man may use this authority to oppress another, but its office is to bless. The great difference between this order and that which may be called priestcraft, is quite obvious.—S. N. L.

## GIVING AND GETTING.

By Nephi Anderson in *Liahona, The Elders' Journal.*

Give and you shall have; this is the law of growth, of salvation, of happiness, of love.

"For life is the mirror of King and Slave.
'Tis just what you are and do;
Then give to the world the best you have
And the best will come back to you."

"Whatsoever a man soweth, that shall he also reap."

"There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

All these sayings are self-evidently true, and their practical application may be found in everyday life.

Spurgeon, the London preacher, illustrates the principle in this way:

"If we view this microcosm, the human body, we shall find that the heart does not receive the blood to store it up; but while it pumps it in at one valve, it sends it forth at another. The blood is always circulating everywhere, and is stagnant nowhere. The same is true of all the fluids in a healthy body; they are in a constant state of expenditure. If one cell stores for a few moments its peculiar secretion, it only retains it till it is perfectly fitted for its appointed use in the body; for if any cell in the body should begin to store up its secretion, its store would soon become the cause of inveterate disease. Nay, the organ would soon lose the power to secrete at all if it did not give forth its products.

"The whole of the human system lives by giving. The eye cannot say to the foot, 'I have no need of thee, and will not guide thee.' For if it does not perform its watchful office, the whole man will be in the ditch, and the eye will be covered with mire. If the members refuse to contribute to the general stock, the whole body will become poverty-stricken, and be given up to the bankruptcy of death. Let us learn, then, from the analogy of nature, the great lesson that, to get, we must give; that, to accumulate, we must scatter; that to make ourselves happy, we must make others happy; and that, to get good and become spiritually vigorous, we must do good and seek the spiritual good of others."

The child who is brought up to give obedience to its parents receives not only the love and good-will of these parents, but a start in the right direction that will be a great blessing to him. The child that continually receives without giving something in return grows up to be ungrateful, wilful and unappreciative.

In the home the husband gives his care, his protection, his means and his love. The mother gives her time and gentle care, her

work of bringing children into the world, wherein she gives her all, sometimes even her life. For all this giving the choicest of blessings are received.

The missionaries of the Church of Jesus Christ of Latter-day Saints give their time, their means, their best efforts, and sometimes their lives for the good of their fellow men. Their reward is a clear conscience, a living testimony of and a love for the truth, and eventually an exaltation in the kingdom of God.

The saints give to the elders shelter and food, a kind and encouraging word and a warm welcome to their homes. They receive the love and good will of good men, strength in their weakness, faith in the gospel and the approval of their Lord.

Church members pay their tithes and offerings and blessings are poured out upon them a hundred fold.

"By love serve one another." (Gal. 5: 13).

"Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20: 26-28).

If then we are to attain to the eternal life promised us, we must follow in His steps, and be willing to give, to serve, to minister. He possessed the secret of true greatness: the greatest is he who serves most. The Lord our Savior did that, therefore is He glorified and exalted above all men and to Him shall all men give their highest allegiance and their utmost love.

Then again, think of what the Father Himself has done—what He has given: "God so loved the world that he gave his Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3: 16). Out of the abundance of His love, then, our Father gave to us that great gift, and in Him and in His love "we live and move and have our being." To Him we owe our birth, our life, our very being. Because He gave so much shall He receive our praise, honor and glory, worlds without end.

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## CONFERENCE APPOINTMENTS.

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| Nottingham ... ... | Sunday, February 27th, 1910. | |
| Birmingham ... ... | ,, | March 13th, ,, |
| Grimsby ... ... ... | ,, | ,, 20th, ,, |
| London ... ... ... | ,, | ,, 27th, ,, |
| Norwich ... ... ... | ,, | April 3rd, ,, |

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We every day and every hour say things of another that we might more properly say of ourselves, could we but revert our observation to our own concerns, as well as we extend to others.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 17, 1910.

## POVERTY AND ITS AMELIORATION.

"THE poor ye have always with you." This is one of the wise and prophetic sayings of the Savior of mankind. While society is constituted as at present the adage will have permanent signification. And even if social conditions were revolutionized, and the dreams of social philosophers and theorists were literally fulfilled, it would be found that in the very nature of things and the varieties in human character, some individuals would lag behind in the march of life while others would press nimbly and vigorously forward. For there are grades of intelligence which would be manifested, no matter what conditions might arise, and besides the poverty of intellect, of energy, of mental or physical attainments, there would be scarcity on the one hand and excess on the other of that increment, physical, spiritual, possessory or otherwise, that would inevitably result, in time and in eternity.

But the great Master, the incomparable Teacher, alluded, no doubt, to the fact that there would always be poor people, in the common acceptation of the term. This would be so if those who are called poor were made rich in worldly goods, so long as human nature continues as it is. Extravagance, improvidence, dissipation, slothfulness and numerous causes of present poverty would bring about the usual results, and it would be but a question of time until the old conditions would recur and the whilom rich would be among the poor again.

Poverty is one of the great social problems of the ages. It seems to be an incurable social disease. It is so extensive that all means commonly devised to extirpate it fail utterly. The attempts put forth by the benevolent simply palliate, but do not remove the evil. It is too deep-rooted and widespread to be fully grappled with. Yet it cannot be left to itself to eat like an awful cancer into the body politic. All that can be done should be done to ameliorate the wants of the masses, and aid the unfortunate and lessen the privations of the suffering. But individual and indiscriminate almsgiving ought not to be the rule. Occasionally it may be necessary. Usually it should be systematized and regulated by competent authority, or the bold mendicants will flourish while the modest poor will suffer in silence.

Under the Divine system comprehended in the fulness of the gospel of the Son of God, if fully carried out, the awful conditions of poverty-stricken humanity would be changed. No human being would necessarily suffer for the means to support life. But, as we have said, there would be radical differences and grades of existence, so that by comparison the poorer would always be in contrast with more advanced and better situated companions. Under existing laws and customs, and ways and means, while we cannot individually or in small societies cope with the prevalent evil of poverty, plans may be devised and made somewhat effective in the right direction. The Church of Jesus Christ of Latter-day Saints has done wonders in this line. In the gathering places of the saints poverty is deprived of its most repulsive features, and most poignant distresses. No one need be destitute of the common necessities of life and comfort in any of the Stakes or wards of Zion. They are so organized that the actual wants of the very poor may be supplied, and as far as possible means are devised to secure work for the laborer, and provision for the sick and infirm. It is part of the religion of the saints to take care of the needy.

Out in the world, among the various missions, but little, comparatively, can be done in this direction. Still, the methods established accomplish a great deal, and these should be kept in action and not allowed to lapse or decay. One of the aids established for the benefit of the poor is the regular fast, on the first Sunday in every month. The elders and members of the Church are expected to fast during the day, abstaining from food and assembling for prayer, and for bearing testimony to the goodness of God and the blessings received through obedience to the gospel. The saving in provisions thus ensuing is required to be devoted to the assistance of the needy. It is but a small amount that is saved in this way by each family or individual, but if fully complied with, the aggregate would be a considerable sum, and would alleviate much distress. Great good is already accomplished in this way, but there are so many poor people to be helped and so few who feel able to assist, that the needs are much greater than the supplies.

We, therefore, urge upon the Latter-day Saints throughout this mission to be more faithful in the future than in the past in the observance of this important regulation. First, that they may obtain benefit to themselves in the blessing that will follow obedience, the inspiration that will come to them, the physical good that will accrue to their mortal bodies, and the confirmation and increase of their faith that will result. Secondly, the good that will flow to the poor and afflicted in the consecration of the means thus contributed, carrying joy and gratitude to many a sorrowing household. Will not the Latter-day Saints everywhere wake up to the importance of attending to this sacred duty, and

of meeting to bear testimony to the truth of the great latter-day work?

The Relief Societies that have been organized by which the sisters combine under society regulations for mutual advancement, spiritually and intellectually, are also efficient aids in the good work of helping the poor. By their needlework and throwing in their mites and learning the conditions of the families within their purview, they are doing much towards assisting the needy and ministering to the afflicted. They should be encouraged in their good work, and be visited by the presiding officers and other elders, and instructed in the best methods of proceeding with their labors of love. The wants of the poor should be learned and so far as means can be obtained from the meagre sources at our command, they should be supplied from the fast offerings and the Relief Society resources.

Yet in spite of all we can do in this direction, there are some cases of chronic impoverishment that are heavier than can be carried by the small branches of the Church in these lands. We have a suggestion to make concerning them which may be viewed with some aversion by the persons who need assistance, but should be taken into serious consideration and seen in the light of justice and consistency. The "Poor-law" system of this country, while inadequate to meet the situation that confronts society, is yet of very great benefit to many thousands of impecunious people. It needs a thorough revision and organization, but with that we have nothing to do. It is in the hands of the government and the influential classes of the country. What has been done and endeavored is worthy of all praise, and we have to take it as it is and see that our people derive their just proportion of its aid.

We do not here put forward the idea that the aged poor should be placed in the buildings that are erected for in-door relief, although in some extreme cases it would be better for them to do so than to linger in abject poverty. But we do urge upon our brethren the propriety and common sense of obtaining for them that out-door relief which is their due. Latter-day Saints who own or rent property, whether as dwelling-houses or for other purposes have to pay rates and taxes like other people. It is their right to have some of that means devoted to the poor of their society, as others do. It is not a disgrace to receive this relief, as some people imagine, it is but common justice. The old age pension scheme, which has now passed into law is working well, and our members who are indigent should avail themselves of its provisions as well as people of other faiths, and so with the relief that is afforded from funds handled by the Poor-law guardians and Boards, to which they are as much entitled as anybody else.

There are cases of confirmed poverty in some parts of some conferences in this Mission which are a load upon them greater than they can carry continually, and our brethren should inquire into

all such means of relief, and see that those in need among us are supplied from the public funds like other people are. These with such help as can be afforded from our own resources will do much to mitigate the distress which prevails, and particularly at times of unemployment, and should be made available. Confirmed pauperism ought not to be encouraged, real distress should be alleviated. When people are able to work and will not seek for it or perform it when they can obtain it, they are not worthy of receiving aid of those who will work and have to part with a portion of that which they really need themselves.

Sympathy for those in want springs naturally from the heart of a true Latter-day Saint. One of the reasons why God permits human suffering is that the finer sentiments of the soul may be developed and reach out for the help of the weak, and the consequent advancement towards perfection of the strong. Charity, which is the pure love of God and humanity, finds opportunity for its exercise in the ills that come in mortality. He who shuts his soul against the cries of the needy and the suffering, shrivels instead of expands, and goes backward instead of forward in the march towards the goal of perfection.

Let us each do our part to aid our fellow-creatures in whatever they lack, spiritually, mentally or physically, and remember two other important sayings added to that which we have quoted, viz.: "If any man shall take of the abundance of which I have made, and impart not his portion according to the law of my gospel unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment"; and "He that giveth to the poor lendeth to the Lord."

C. W. P.

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## THE SCHOOL OF LIFE.

Some time ago the writer visited the home of his parents and seeking some old books, came across a parcel containing a number of exercise books also several reports sent by his schoolmaster to his father. These had been treasured for many years by his mother who had often turned over those ink-stained, now yellow, pages. Thoughts of the happy days of thirty years ago would come to her mind; how every effort had been made to send him out into life with an education fitting him for the fray. Then the crash came, bad times, loss of money, financial ruin. It was necessary that he earn a living and so, first at one trade then at another, he drifted into the swirling tide of life. Years passed, years of struggles and anxieties. With the blessing of a good wife and devoted children, all the vicissitudes have been tempered with love. Now, with an assured position, with the children growing into men and women, he looks over the pages of those

exercises with varied emotions. How simple the lessons were and how silly the mistakes which cost him so many weary hours and so many impositions!

But it was no light matter *then*. When the other boys were out at play, he was mewed up, writing copy book platitudes or a thousand lines of such lessons as he had failed to learn. Now he reads the reports. "Conduct, fair. Progress, moderate." Sometimes very fair but never excellent or exemplary. We always used to say it was the master's favorites for whom these reports were reserved and got more indifferent all the time. Now, after some experience of the necessity of things, we look upon the reports as just what we deserved. And so it will be to all eternity. It is not for us to place a value upon the lessons of life, we cannot estimate them. The value of a lesson is not in the learning of it alone. The experience gained in learning and in working out a proposition, gives the immediate result, but this result is of little importance compared with the mental and physical development which is the more important result of thought and work. It is by this means that man gains celestial glory, for the glory of God is intelligence and it was always by means of intelligence that glory came or ever will come. Even Jesus Christ "learned obedience by the things which He suffered, and being made perfect, became the author of eternal salvation to all them that believe."

Just as the seeming unimportance of lessons at school suggested to us the uselessness of learning them, so it is with some people in regard to the principles of the gospel. The average man is not a bad man, neither does he pretend to be a particularly good one. He has never committed any flagrant sin, has kept the esteem of his friends and maybe the respect of his enemies, and that satisfies him. He looks with complacent tolerance upon those who endeavor to enlist his interest in matters religious and says, I am all right. you are doing some good no doubt; you place moral principles before the people who are lacking in moral stamina and must do some good, you have my best wishes, but I am not convinced that I am that kind of a sinner who is going to burn forever on the eternal gridiron! There may be something in your religion better than that of anyone else's, but I dont know, and he does not care and that is the whole trouble, he does not care. Just like the schoolboy, lessons were a bother and a trouble, there *may* be something in what his elders say, but he can't see it because it means work instead of play. In his heart he knows there *is* something in it but he does not *want* to know and that is the case with the average man and woman. The requirements of the gospel demand sacrifices which they cannot see sufficient reward for to make, and yet they say there is no necessity to preach faith; there is no call to repentance; it isn't needed.

This is the most difficult man to convert, the man who cannot believe there is anything to repent of. Indifference is the greatest

obstacle to eternal progression. Suppose America insisted on ploughing with a hand plough drawn by an ox, where would the millions of quarters of wheat come from which supply humanity with food? Yet these ploughs are in use to-day in the East. But the Eastern nations who refuse to apply the modern implements of agriculture, are as decadent in other respects and have degenerated into tributary states under the protection of more powerful nations. It is just as essential to the progress of a commercial undertaking to adopt the telephone, the telegraph and the postal service, as it formerly was to send letters by the stage coach if the concern is going to keep pace with the march of commercial progress, yet it is the very man who is the first to adopt any new aid to financial prosperity, who is the last to accept the only true science of theology Why? Because it will not bring him money. Just as the schoolboy did not see the use of learning mathematics because it hindered his play.

Shakepeare said all men are children of a larger growth and nothing proves it more conclusively than their indifference to their eternal welfare. Business men will cheerfully pay huge premiums to an insurance company to secure themselves against loss by fire or to provide for their families in the event of their death, but they will not subscribe an hour of their time towards an assurance of eternal life. At the call of patriotism, thousands of men would be willing to leave their homes, sacrifice wealth and even life, for their country and all applaud their bravery, but few of them are brave enough to tell their friends they have been baptized into the Church of Christ, and boldly accept the consequences. The young man who came to the Savior and said he had kept the commandments of the law from his youth up, when told to sell all he had, give to the poor and follow Him, went away sorrowful. When the same stamp of man receives the same message to-day, he may smile, but in his heart he goes away sorrowful. It is the same cause and the same effect.

Imagine the man some years hence, after he has passed from this life into the great beyond. Looking backward over the earthly existence, the schooltime of life, when the Master chastened him with sickness and again with health; with poverty and again with wealth. Opportunities given time and again to learn the lessons of life, thrown away because it "didn't matter" or it "wasn't worth while"; because it meant less play or less money. Then will he look back at the stained and yellow copy books of his youth. Then will he see the tears of the loving mother who had done so much for him. When, between him and eternal glory he can see there is a great gulf fixed; he will know that life in this world is only the school-room of time, that the tasks set by the heavenly Master were those which could alone fit him for the glories of eternity; but the schooldays have passed.

The business man was intended for, is the work of the Lord.

The harvest is great but the laborers are few and will always be few because men cannot see, or will not see, the designs of the Almighty. As we were required to learn obedience to man, so are we required to learn obedience to God. As we had to learn the letters which make the words of our language, so must we learn the thoughts and actions which comprise the ideal life. As we must learn the rules of mathematics before we can master the secrets of mechanical construction, so we must learn the science by which the worlds were created. As in the quest of knowledge and experience, we must suffer the pains and disappointments of failure and the ecstasy of success; so did Jesus Christ, the Son of God, become the author of salvation. And all men may become saviors and joint heirs with Him by obedience to the eternal laws of the universe and of our being—the gospel of Jesus Christ.

Birmingham. ERNEST A. COOKE.

## STATISTICAL REPORT OF SWEDISH MISSION.

FOLLOWING is a summarized statement of the work done in the Swedish Mission for the year 1909. It shews that the work in that part of the world is not being neglected. Sweden has contributed a great number of souls to the Church of Jesus Christ of Latter-day Saints in the past, and is still a fruitful field for the gospel work.

| Conferences. | Branches. | Missionaries. | Local Priesthood. | Members. | Children. | Total Souls. | Baptized. | Emigrated. | Excommunicated. | Died. | Gospel Conversations. | Tracts distributed. | Books sold. | Meetings. | Families Visited in Tracting. | Families re-visited, not saints. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Stockholm... | 7 | 23 | 127 | 884 | 133 | 1144 | 80 | 32 | 14 | 16 | 7596 | 105960 | 14616 | 1004 | 67568 | 2690 |
| Gothenburg. | 4 | 9 | 46 | 149 | 39 | 234 | 3 | 9 | 1 | 5 | 3542 | 40320 | 5723 | 381 | 39317 | 1680 |
| Skane..... | 5 | 11 | 42 | 245 | 42 | 329 | 23 | 18 | | 3 | 4133 | 58126 | 8273 | 815 | 31052 | 962 |
| Sundsvall ... | 5 | 14 | 22 | 156 | 23 | 201 | 17 | 6 | 4 | 1 | 4634 | 30598 | 5529 | 407 | 17526 | 1438 |
| Norrkoping. | 4 | 11 | 38 | 195 | 41 | 274 | 17 | 15 | | 3 | 4117 | 40389 | 8275 | 420 | 21936 | 1095 |
| Mis'on Office | | 2 | | | | | | | | | | | 208 | | | |
| Totals..... | 25 | 70 | 275 | 1629 | 278 | 2182 | 140 | 80 | 19 | 28 | 24022 | 275399 | 42624 | 3027 | 167399 | 7865 |

## FROM THE MISSION FIELD.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home February 12th, 1910, per s.s. *Dominion*: From Great Britain—George R. Adair. From Scandinavia—Henry O. Poulsen, F. C. Torkelson, L. M.

Sorensen, C. C. Johnson, A. Amundsen. From Sweden—Anthon Pehrson. From the Netherlands—A. C. Snarr, L. C. Healey. With the company were sixteen emigrants, in charge of Elders Henry O. Poulsen, Anthon Pehrson, A. C. Snarr.

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**Baptisms.**—A baptismal service was held at the Heeley Baths, Sheffield (Sheffield conference), February 9th, 1910. A short service was held, Elders Laron Andrus and Thomas William Duce making a few appropriate remarks. Ten persons were baptised. They were baptised by Elders Albert J. Hunt, Christopher Boynton, William Thurgood and Silas L. Rogers.

A baptismal service was held at "Deseret," High Road, South Tottenham, London, N., February 13th, 1910. One person was baptized by Elder J. H. Eccles.

Saturday, February 12th, 1910, ten more persons were baptized at the Feversham Street School Baths, Bradford (Leeds conference), by Elders Marion Lee and Joseph A. Kerr, from branches as follows:—Bradford, two; Batley, two; Huddersfield, four; Morley, one; Pudsey, one. About one hundred and seventy-five people were in attendance and listened very attentively while Elder Albert J. Brewer spoke upon the ordinance of water baptism. After the service, an adjournment was taken to the Westgate New Hall, where the baptised candidates were confirmed members of the Church.

Three persons were baptized by Elder W. A. Nibley at the Dundee Public Baths (Scottish conference), Sunday, February 13th, 1910. An appropriate service was held, at which several saints and investigators were present.

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**Successful Social.**—The Mutual Improvement Association of Halifax (Leeds conference), gave a grand concert on Shrove Tuesday evening, the proceeds of which were contributed to the Blind Fund established by the *Evening Courier*. The *Courier* representative gave an excellent account of the event, naming all who took part and expressing satisfaction and pleasure at the assistance rendered. The hall was crowded and everyone was delighted with the program. The sum of £2 10s. was realized and handed over to the cause of aiding the blind of Halifax.

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**District Meetings.**—A very successful district meeting was held in the Central Hall, Gainsboro (Grimsby conference), on February 13th, 1910. Two sessions were held, one in the afternoon, commencing at 2:30, and one commencing at 6 o'clock. There were present: Conference President Frank W. Giles and six traveling elders. In the afternoon all the general and local officers were unanimously sustained. The quartette sang two songs. Elder Eli A. Clayson gave an interesting address. At the evening service a large number of saints and friends listened to some instructive

and encouraging words by Elder Thomas E. King and President Giles. The quartette rendered a song, and two solos were sung, one by Elder Elmer H. Bailey and one by Sister Annie Jackson. The meetings were thoroughly enjoyed.

## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON V.—STEPHEN.

Text: Acts 6; 7: 1-60; 8: 1—2.

I. THE CONDITIONS THAT REQUIRE DEACONS.
   1. Increase of the Church.
   2. The Grecians. (a) Who Grecians were. (b) Why they murmured.

II. THE SEVEN.
   1. Chosen from among the Grecians. (Note the significance.)
   2. Who they were. (a) Men full of the Holy Ghost and wisdom.

III. STEPHEN'S POWER.
   1. How shown.

IV. HIS ARRAIGNMENT BEFORE THE COUNCIL.
   1. Falsely accused.

V. HIS DEFENSE.
   1. Showed his reverence for the prophets.
   2. That ancient Israel rejected truth.
   3. That in rejecting Christ, the Jews were but following in the footsteps of their fathers.

VI. HIS MARTYRDOM.
   1. Manner of it.
   2. His dying prayer.
   3. By whom witnessed.

Note:—Dignity, power, intelligence, charity even for one's enemies—these are some of the blessings that come to a faithful believer in the Gospel.

CONTENTS:

Priesthood is not Priestcraft ... 97
Giving and Getting ... ... ... 102
Conference Appointments ... ... 103
Editorial:
Poverty and its Amelioration ... 105
The School of Life ... ... ... 107
Statistical Report of Swedish Mission ... ... ... ... ... 110
From the Mission Field ... ... 110
Sunday School Lesson for Theological Department ... ... 112

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